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SPEAKING OUT

Mexican Rebels Call for Ceasefire

by Ryan Edwards

Rebels in the Mexican state of Chiapas have called for a ceasefire in the uprising which began on January 1. The rebels, mostly Mayan peasants, call themselves the Zapatista National Liberation Army. They have been fighting against the exploitation and oppression of Indians in Mexico, and have called for land to be returned to Mayan peasants in Chiapas.

The *Edmonton Journal* reports that the rebel leader known as Marcos called for peace negotiations under five conditions:

- a ceasefire, to be observed by both sides;
- recognition of the Zapatista National Liberation Army as a "belligerent" force;
- troops to be withdrawn and returned to their bases;
- indiscriminate bombings of rural areas to end;
- formation of a mediation commission.

The statement by the rebels came two days after an unsigned fax had been sent to a newspaper in Mexico City, asking for three mediators to lead peace discussions. The mediators requested were Indian leader and Nobel Peace Prize winner Rigoberta Menchu, Bishop Samuel Ruiz, and Mexican journalist Julio Scherer Garcia.

Previous to the rebels' call for a ceasefire, Assembly of First Nations Chief Ovide Mercredi had said that he and three other Canadian Native leaders planned to travel to Chiapas to

show support for the rebels. Mercredi told Southam News that the delegation would hope to pressure the Mexican government to "deal with the Indian situation and to encourage them to resolve the issue through negotiations."

Mercredi said that to conform with the North American Free Trade Agreement, which went into effect January 1, Mexico repealed a constitutional clause to protect the peasants' land. He was quoted as saying that "It explains, in part, one of the root causes of the violence that erupted."

Mercredi said that while he understands the violence that arose in Mexico, he could not condone it.



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Information is available by writing Elizabeth A. Wells, Director, Orre Drumrite Walking Heritage, P. O. Box 221689, Anchorage, Alaska 99522-1689.

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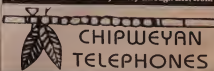
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News Briefs

Lubicon Chief, Indian Affairs Minister to Meet

Bernard Ominayak, Chief of the Lubicon Lake Indian Nation, and Ron Irwin, the federal Minister of Indian Affairs, will meet on January 21. The meeting will take place in the Lubicon community of Little Buffalo Lake, in northern Alberta. The Lubicon have been trying for more than 50 years to get a settlement of their land rights dispute, and have been receiving significant international support in their efforts.

Fred Lennarson, Lubicon band advisor, said that the Lubicon are "hopeful that the minister is sincere, and that it will be possible to correct this long-standing injustice."

Innu Say Irwin Reneging on Relocation Commitment

Innu Nation president Peter Penashue, and Katie Rich, chief of the Davis Inlet Innu, have said that Indian Affairs Minister Ron Irwin is reneging on a commitment to relocate the community to a new site. Penashue and Rich say that Irwin made the commitment during a telephone conversation on December 22.

The Innu want to move from Davis Inlet to a site on the Labrador mainland called Sango Bay.

The *Globe and Mail* reports that Irwin's executive assistant, Brad Morse, said that Irwin indicated only that he supported the concept of relocation. According to Morse, Irwin said that his department doesn't have the \$80-million needed to pay for the move and build a new community. Morse also stated that



the minister said the relocation proposal requires further study by the Canadian and Newfoundland governments. The Newfoundland government has opposed the relocation.

The telephone conversation between Penashue, Rich, and Irwin occurred the day after Irwin was scheduled to visit Davis Inlet. Irwin had cancelled the visit after an incident in which the Innu ordered a Provincial Court judge and the RCMP to leave Davis Inlet.

Chief Rich said that the Innu will move on their own if the federal and provincial governments don't implement the move.

Ontario to Allow Casino on a Reserve

According to an official with the Ontario Ministry of Consumer and Commercial Relations, the Ontario government will be in the near future announce the location of the first legalized casino on an Indian reserve.

The Canadian Press reports that the Ontario government has been negotiating with as many as 30 Native groups who have shown varying degrees of interest in building a casino. The Consumer and Commercial Relations official was quoted as saying that between 10 and 15 of the groups are considered "solid proponents."

The official said that the government wants to carry out a pilot project first, so that the operations can be reviewed. Negotiations are still being carried out regarding a revenue-sharing formula for the casino.

Enemy Sins

Cold and gray is the day
As torturous as a prison
No longer able to ride free
begging white men to listen

Our way of life now gone
Stolen from us by technology
Our sacred spirits desecrated
they hold no remorse no apology

Taking ownership of Mother Earth
Giving us welfare treaty right
imprisoning warriors for being brave
Cultural beliefs our personal fight

Pray that they learn from us
Pray that they hear our cries
Pray for them for their sins
Before our tribal custom dies

-Mona Leah Supernault

NRCB

Natural Resources
Conservation Board

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APPLICATION NO.9401

ALBERTA PUBLIC WORKS, SUPPLY AND SERVICES WATER MANAGEMENT PROJECT PINE COULEE RESERVOIR.

WHEREAS the applicant for the project, Alberta Public Works, Supply and Services, has filed an application with the Natural Resources Conservation Board to obtain an approval in accordance with section 5(1) of the Natural Resources Conservation Board Act for the construction of a water management project including diversion and reservoir structures in the Willow Creek Basin west of Stoney, Alberta and

WHEREAS the Natural Resources Conservation Board considers it appropriate that preliminary notice of the application be given to potentially interested persons even though the application is not a completed

THEREFORE TAKE NOTICE THAT:

1. The application is not a completed application;
2. Copies of the application including information and particulars filed in support thereof may be obtained by persons with an established interest in the matter (the Board will provide direction in the event there is a question as to whether a person has an established interest in the matter) from the applicant, Alberta Public Works, Supply and Services, Attention: Jim Barilko, Director, Environmental Branch, 15th Floor, College Plaza, 8215 - 112 Street, Edmonton, Alberta T6G 5A9.
3. Copies of the application are available for viewing at the Natural Resources Conservation Board office in Edmonton, the Information Services Department of the NRCB, 540 17th Avenue S.W., Calgary, the Registry of Environmental Information, Alberta Environmental Protection, 6th Floor, Oxbridge Place, 5820 - 156 Street, Edmonton, and at the following locations:

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Dated at Edmonton, Alberta, on 27 January, 1994.

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Royal Commission Examines Metis Concerns

They are sometimes called "Canada's Forgotten Aboriginal People"; the people of the Metis Nation — the mixed offspring of French, Scottish, and English fur traders and Cree, Ojibway or Saulteaux women.

While recognized in the Constitution Act as Aboriginal Peoples of Canada, neither the federal nor most provincial governments have implemented policies or programs acknowledging this fact.

The Metis claim that this policy of non-recognition has continued to marginalize them, leaving them socially and economically disadvantaged. This situation is exacerbated by a general lack of understanding and awareness among most Canadians about the culture and history of the Metis Nation.

Their history begins in the early days of Canada's fur trade. People of mixed ancestry began appearing in eastern Canada soon after initial contact between Indians and Europeans. But it was only in the Canadian northwest that they evolved into a new Aboriginal entity, with their own distinct language, culture and history.

The Royal Commission on Aboriginal Peoples will convene a Metis Nation Special Consultation this month in Saskatoon, with approximately 80 participants. Metis leaders from the Metis National Council regional organizations and the Alberta Metis Settlements, federal and provincial government representatives and non-Aboriginal academics with expertise in Metis issues will discuss concerns of the Metis Nation and recommendations to address these issues.

"We feel there is a lack of basic research and limited policy development relating to the Metis people. This gathering will ensure we get accurate first hand information on the needs and aspirations of the Metis Nation," said Commission Co-Chair René Dussault.

"We will have to talk about issues specific to the Metis Nation, issues that do not come up when we talk about status Indians and the Inuit," states Commission Co-Chair Georges Erasmus. "For example, an initial starting point is simply the enumeration and registry of Metis peoples. Governments always want to know numbers before they'll talk about programs or policies. We also need to discuss access to land and resources for Metis people. Their land claims were rejected by the federal government in 1981."

The Metis Nation Accord is expected to be a topic of discussion. The Accord was part of the agreement on Aboriginal issues reached during the last round of constitutional negotiations in 1992. The accord set out a framework for Metis self-determination, including access to land and resources and a self-government process. The Metis Nation Accord has been in a state of limbo since the defeat of the Charlottetown Accord. Metis organizations, however, note that the Metis Nation Accord could be



implemented outside the constitutional process. The Metis National Council, in its submission to the Royal Commission in October, stated as its first and foremost recommendation that governments must "... initiate a process for concluding and implementing the terms of the Metis Nation Accord."

The Royal Commission on Aboriginal Peoples holds special consultations to focus on specific issues raised during its public hearings. The Metis Nation Special Consultation will examine forward-looking solutions directed at the political, economic and social development of the Metis peoples. The discussions will assist the Commission as it develops recommendations on issues affecting the Metis Nation for its final report, to be completed by the end of the year.

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Viewpoint



Sty's Pen



A New Code of Ethics

by Del Sty



The world has been turned on its ear in recent years and, to the astonishment of not a few in our part of the world, much of the change has been for the good. Obviously there's room for more.

But as a child of the Cold War I was born and bred to keep an eye out for an unseen enemy. Well I've discerned one on the horizon. But before proceeding I want to say that peace is important to me. Having lived with a sneaking suspicion that the nukes would land in my lifetime, my main hope has always been that they would land later. If they never land so much the better.

So with the Commie threat dead, dead and gone, a new threat must be born to grow up and fill the void provided for abject terror. Of course such a threat has yet to materialize. Nevertheless, I suspect the threat is somehow related to the new face of political rectitude.

While not as large a threat as nuclear proliferation when it hit and raised the spectre of human extinction, political rectitude is also beginning to proliferate and create a spectre of extinction for those who find themselves politically incorrect.

At some point in the future the time will come to do something about people whose tongues wag in the face of rectitude.

The crime is primarily one of communicating outmoded ideas, ideas whose main instruction come from ignorance and fear.

Take the vernacular contained in some of the

fiction by Mark Twain. By any standard it reeks of racism and does so intentionally. It is difficult to imagine the human-kind that perpetrated such brutality. But after reading Twain's *Tom Sawyer* you can be forgiven for wondering how much of his vernacular is illumination of the abysmal life blacks led. Or how much is gleeful observation of a remarkably vile system, practically hate literature in fact, while the plot glories over the enslavement of these people using a sumptuously filthy vernacular that masquerades as wisdom. Should such racial caricatures be institutionalized in learning systems? Should we lynch the board of education that says "yes"?

What it means for ignorant people who cling to out-dated ideas is that what they are saying could be causing them peril. For some people it is difficult to admit that others of different race, religion or culture share identical rights. Human-kind has been clubbing one another over the business of rights since the beginning of time.

Today, or soon anyway, it's the ones who propagate ignorant ideas who stand to lose their rights.

So the new code of ethics calls for abstinence. Abstain from saying something stupid. If the new code is simple enough that doesn't make it easy. Everybody says something stupid from time to time, and they're going to lose their rights over it.



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Youth Awareness

Heartaches of the Elders in Indian Education

by Ken Ramgoolam, Educational Consultant

Since time immemorial, the education of Native children had been undertaken by the parents, grandparents and elders of a Native community. Without question their system and methodology were very effective in their very simple, unsophisticated, rural, self-sustaining, and communal society. Qualities of respect, perseverance, sharing, co-operativeness, pride, self-responsibility, self-esteem, listening, initiative and self-confidence all existed in that system because they were instilled in the children as part and parcel of their training. It is no wonder that the tribes of olden times have produced such great leaders and wise men & women. The wisdom of the Indian philosopher, Black Elk, as depicted in the book *Black Elk Speaks* and Chief Sitting Bull of the Oglala Sioux, as depicted in the book *Across the Medicine Line*, are two of the many examples as living proof.

The government has been spending billions on Indian education but seems to have failed both in providing basic academic skills and the skills stressed by the traditional Aboriginal culture. This has been noted by the almost one hundred percent dropout rate of Native children.

Such poor results, when we take into account that the federal, provincial and church school systems have been responsible for Indian education for more than half a century, reflects the tragic failure and catastrophe of these externally imposed systems. For many years the almost 100 percent dropout rate was blamed on the pupils.

The federal government has finally realized now that its policy of assimilating the Indian children in schools by using the same curriculum content, teaching methodology, culture and values and teacher-training of the White system of education is unproductive and a waste of Indian students' time. The schools run by the church missions for many decades took Indian children away from their Native home setting and their families for six to ten years. They were only allowed to go back to the reserve during Easter and Christmas holidays so they became strangers to the culture and way of life of their tribe.

The church policy of integration and assimilation resulted in the extermination of Indian culture which was replaced by White values, White traditions and beliefs. So the children were brain washed to act and behave and dress like Whites because the goal was to mould, teach and train them to grow up to be as White, Christian gentlemen and ladies. All Indian customs, beliefs and traditions were scoffed at

and treated with contempt. No wonder the students felt ashamed to be Indians and lost their identity denouncing their own Indian-ness. This was so bad that when the western movies were shown, they always wanted the cowboy to win because it was the only way to be on the winning side.

This practice of transforming the Indian into a virtual 'Whiteman' by the missionaries and federal and public schools was not done intentionally with malice aforethought to harm the Indian students. They meant well in carrying out the policy of assimilation and integration of the day because they thought it as better for the children. The federal government supported this policy in federal and missionary schools because they felt that the Indian had to learn to survive in the 'Whiteman's world'; and the best way to do that was to strip him of his culture, language, heritage and way of life, and instill in him only 'White' values, religions, customs, beliefs and technology, based on non-Indian knowledge exclusively. The nuns in the church-run schools, in their anxiety to produce good Christians and citizens, took on the role of stern disciplinarian and punished boys and girls severely if the rules were broken. Speaking their own Indian language, making faces at foods foreign to their tastes, talking back, incomplete home-work, practising any habit of their own culture, or being caught out

Continued on Page 11

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Inner City Youth Organization Expands

by Dale Stelter

Despite the tough economic times of late, the Inner City Youth Development Association continues to provide a number of programs and services for inner city youths in Edmonton. In fact, the association, until recently known as the Inner City Drama Association, has even managed to grow.

The name change to Inner City Youth Development Association (ICYDA) took place mainly because the organization has moved far beyond its early beginnings in 1986, when it provided a drama program for young people in the inner city. For example, early last year the organization began operation of an accredited private school, the Inner City High School, having received the approval of Alberta Education.

The school began its first semester last February, with nine students registered. There are now about 25 students, working at various stages of their high school education. Instruction is given by Joe Cloutier and Alexina Dalgetty, the co-ordinators of ICYDA, plus eight volunteer tutors enrolled in an Education after-degree program at the University of Alberta, and an art teacher.

Along with the academic base to the instruction that is offered, the Inner City High School is also developing an arts base to its curriculum. There is instruction in art and drama and there are plans to bring music instruction on-line.

The school grew out of the tutoring services that the then-Inner City Drama Association provided to a growing number of youths in one of its drama programs. At that time, the tutoring was offered in the organization's office, located in a house where several of the participants live.

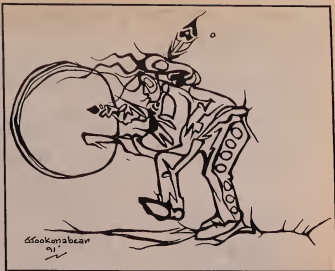
Now, the school is located in the Boyle Street Community League building, with space donated free of charge. About 70 percent of the students enrolled are Native, and the youths have a significant say in how the school is operated. For example, each day begins and ends with a talking circle, in which the students air their thoughts on whatever issues they wish to address.

This is similar to the co-operative basis on which the house, mentioned above, operates. At present, there are four permanent residents in the house's suites, and there is space for other youths to use when they are in need of a place to stay. Meetings are held, at which the regular residents have their say in the operation of the residence.

The ICYDA continues to offer the drama programs which were its original reason for existing. One of the programs has been incorporated into the high school, and includes a group of about 10 students who have been staging performances of popular theatre throughout the province.

Under the popular theatre format, the stories and experiences of the youths are incorporated into the play. As youths come and go from this performing group, a lot of issues are enacted. The performing group then takes these plays to the public, under a format which includes audience participation and discussion of the issues.

At present, about 90 percent of the youths in this performing group are Native. The group recently completed a tour in November, performing in a number of communities as a part of National Addictions Awareness



Week, and Family Violence Week.

Another of the ICYDA's drama programs, for teenagers beginning in drama, is also offered through the high school. An additional program for teenaged youths operates at the Eastwood Junior High School, and programs for children aged 6 to 12 years operate at the McCauley Boys' and Girls' Club and at Alex Taylor School. (Residents of Abbotsfield have expressed interest in starting a program and are attempting to raise funds.)

These programs also utilize the popular theatre format of incorporating the youths' stories into the plays. Through dramatizing those stories, and with the help of facilitators such as the performing group of actors and actresses, the youths can explore and analyze a range of issues, and even arrive at solutions.

The ICYDA's path to its present state has not been easy as, for example, funding has always seemed to be in short supply. The funding problem is increasing in severity, to where, for instance, the performing group has had to cut back on the number of public performances and tours it undertakes.

For more information on the Inner City Youth Development Association, you can phone (403) 424-9425.

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Children's Recovery is a Process

by Derek McCall

The Poundmaker Adolescent Treatment Centre, located in St. Paul, Alberta, and under the governance of Poundmaker's Lodge in Edmonton, handled the addictions treatment of the children from Davis Inlet, and contrary to the *Edmonton Journal* reporting on the progress of

the children, handled it extremely well.

Although it has been reported that 16 of the 17 youths involved in treatment have relapsed since their return to Davis Inlet, this information tells us almost nothing. To understand the value of Poundmaker's program as it applies to the kids of Davis Inlet, or to anyone else, one needs to understand not only the treatment itself, but have some understanding of the nature of recovery.

Recovering from an addiction is not an event, but a process, and one that is both lengthy and ongoing. It is for this reason that former addicts refer to themselves not as recovered substance abusers, but *recovering* substance abusers. To think that one can put 17 children in a controlled environment for six months and then place them back into a severely dysfunctional environment, characterized by Third World living standards inconceivable to most Canadians, and expect the community and the children involved to be miraculously healed, is completely unjustified. Furthermore, in the treatment of solvents abuse, as in the present case, success is measured somewhat differently than with other substance addictions, because of the nature of the drug. Pat Shirt, of the Poundmaker's Adolescent Treatment Centre, says: "With adolescents and the use of inhalants and sniffing gas, usually detoxification can take anywhere from six months to two years... With inhalants we expect relapses because of the nature of the drug."

Maggie Hodgson, Executive Director of the Nechi Institute, which is under the same roof as Poundmaker's Lodge in Edmonton, and which has trained most of Poundmaker's counsellors, makes it clear that: "For the media or even the person who is moving into recovery to think that recovery is an immediate process is not congruent with the current research."

On the contrary, studies have indicated the average recovery takes five years. If we are to believe the one dimensional reporting of the mainstream media on the plight of the Davis Inlet children we conclude that treatment has ended at the close of their six months at Saddle Lake under the guidance of Poundmaker's Adolescent Treatment Centre, and that Poundmaker's failed in their bid to help these children. But if we take into account the continued influence of the Nechi Institute in training members of the Davis Inlet community to counsel their own people on substance abuse, we get a very different picture. The Nechi Institute has made a three-year commitment in this area, and training is on-going in Davis Inlet and in nearby Goose Bay. It is also important to note that the \$1.7-million spent by the federal government on treatment includes the follow up and further training provided by the Nechi Institute.

The treatment received by the Davis Inlet children at Poundmaker's was not fruitless. In a community with a population of 350 the long-term effects of even one person kicking the habit is felt throughout the community. Among the approximately 150 adults in the community there are at least 40 who abstain from using any drugs or alcohol. That's almost thirty percent of the adult population, and again, the example set



will have its effect, but it will take time. In this context, the treatment program at Poundmaker's involves not only dealing with the addicted person, but that person's family. "Families are invited to attend a one-week program, to demonstrate their support for the treatment but also to learn about the ways that alcohol and other drug addiction affects more than just the person who drinks and uses drugs," says Ruth Morin of Poundmaker's.

Whether the Innu of Davis Inlet relocate their community or not the problems of addiction will need to be addressed for years to come. It is the nature of addiction. There is no cure, let alone a quick fix, but where there is support and understanding there is always hope, especially when the people of the Nechi Institute and the Poundmaker's Lodge are involved. They know what they are doing.

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Youth Program Needs Total Commitment

by John Copley

"We live in a cloud of darkness and seek only a ray of light that we might know prosperity and happiness once again," says 33-year-old band councillor and social development officer of British Columbia's Sechelt Band, Wesley Jefferies.

Jefferies says the dark cloud has loomed ominously over the band for many years. The ray of light he seeks lies in the will and the strength of the people he loves so dearly.

"Only through trial and tribulations do we learn—and many of us have learned the hard way," says Jefferies who says the band's administration has seen a vision—a vision he believes will eventually lead his people from the paths of despair to road of happiness and productivity.

But first, he says, the people must overcome their fears and come together as one unit because "it will take the courage of the many, not the few, to make the changes necessary" for a happy end to a sad story.

The story is like many we hear today—stories of drug and alcohol abuse, neglect, communication gaps—and a future as uncertain as the changing winds.

Jefferies says that "many of our people have lost hope and have given up the struggle; many are impatient and others have built defensive barriers that block their vision and take away the hope they need to come full circle."

Total commitment, says the councillor, is the only ingredient needed to effect change.

"We are a troubled people—our future is depreciating because our future is our youth—and they are misguided and uncertain. Now is the time our people must unite. They must again learn to trust, to have faith, to have patience. We must search through our past to find the solutions for our future."

Jefferies spoke about the youth of Sechelt. "Many of our young people have lost their way. They are involved in crime and drug and alcohol abuse; many are expelled from school. There is a lack of support in the home—there is no vision. The people simply do not know how to take the next step."

Jefferies attributes the problems with today's youth to the residential school atmosphere of the past.

"It was in these schools that our cloud of darkness appeared," he said. "Our culture was cast aside. Our heritage mocked, our language scorned, our pride challenged. The teaching of



these schools took away from our lifestyle, our traditions, our values. In that space of time in our history the change was drastic. Now we are rid of the residential schools but we can not rid ourselves of the ignorance we were left with."

During the past year the band has taken a total of 24 youths with troubled personal or family problems to an isolated camp at Deserted Bay in Jarvis Inlet. The site once housed a Native environmental school with access only by boat or seaplane. The location is an ideal place for a healing of the spirit and the soul to take place.

Present at these sweatlodge camps are youth workers, Elders, council members, a medical team and a policeman. Initial success is sweet say both Jefferies and youth development officer, Trent Dixon.

The problems begin, however, soon after returning home.

The first camp of six teenage boys, who had either been thrown out of school or been involved in some other frowned-upon activity, turned sour quickly. Jefferies blames himself for this initial failure.

"We were not properly prepared," he said.

"We had no follow-up program in place, preparations were not complete. There was a lack of communication and, even though the camp was a success, once the boys returned to their local environment—where controls were non-existent—they soon fell back into their old ways."

The second camp was also a success. The 18 youths who participated had shown great potential at the camp—and this time there was a follow-up program in place.

But still the youths slip back into an unproductive lifestyle. Meetings and healing sessions still

go on at Sechelt as do the Thursday sessions on parenting.

"But we get no turn-out," says Jefferies in despair.

"To make the program work we need total commitment from the band members. In order to put our youth on the road to recovery and achievement first we must heal ourselves and get back to the ways of our ancestors."

Jefferies says all he wants "is for everyone to give themselves a chance. Get involved. Think of the future and together we will overcome our obstacles."

May the Creator bring safety, strength and guidance to all the First Nations in the New Year... Season's Greetings from

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Iqaluit students going green

Students at Joamie School in Iqaluit are at the forefront of the "green" movement in Canadian schools. They do environmental projects with a passion almost unmatched in the rest of the country.

Joamie has become only the second in Canada to reach emerald status in a program put on by Seeds Foundation. Receiving an environmental Emerald School Award means Joamie has conducted at least 400 projects concerning the environment. Before that the school was the first in the NWT to achieve "green school" status for accomplishing 250 projects. A number of the projects were funded through the Arctic Environmental Strategy's Environmental Action Program (EAP).

But as fast as the students are acknowledged for their achievements, they're headed toward another milestone.

"The celebrations lag behind," said principal Florence Sliney in late October. "At the moment we have 820 projects, so we are on to earth status." Attaining that requires 1,000 projects and "that's our goal this year," Sliney said of the school with 208 students.

Every class has participated in projects that include recycling, energy conservation and water conservation. One of the projects, for example was a shortest shower contest. Other projects involve making posters and writing letters to organizations and other schools. One class has even "adopted" a piece of land and a pond, which they will now study and take care of. Some projects are suggested by teachers; others are thought up by classmates.

Sliney said it was a "very pleasant surprise" that going green was so popular with students. "It really caught on." At first, she said, "we didn't know how it would fly."

"Joamie School would like to become a strong advocate of environmental awareness," Sliney wrote to the Department of Indian Affairs and Northern Development (DIAND) office in Iqaluit, before the students were doing projects by the dozens.

Teacher Darlene Rissesco said that through the projects, "children learn that they can have an impact" on their community. With their commitment to conserving the environment, the children are "changing the behaviour of adults," Rissesco said. The community itself is changing because of the students' dedication to the environment, she noted.

Partly because of the enthusiasm and initiative of the school, Joamie has received further funding from DIAND for Environmental Action Program projects. In the autumn of 1992, it received \$3,500 for its proposal to create a "broad resource base of environment-related books, audio-visual material, periodicals and journals." Shelving was donated from within the commu-



nity, and parents helped catalogue the books and tapes.

"Our resource library is open to other schools and other community members," Sliney added.

Another project funded in part through the EAP allowed 25 Joamie students to take a two-day trip out on the land in the spring. Rissesco and the Grade 6 class went on an Environmental Adventure Camp, with equipment and supervision from North Winds, an Iqaluit company. They alternated travelling by snowmobile and dog team so the differences involved could be seen and understood easily.

Rissesco said the trip "raised a lot of questions" among the students "and made them focus on the big picture." Students were asked to decide which mode of transportation used the least amount of energy. First, the students said it was the dog teams, Rissesco related. Then, after seeing all the human energy involved in handling and feeding the dogs, they weren't so sure. And then they thought about where the gasoline for the snowmobiles came from.

Although they learned things such as wilderness survival techniques and how to leave a virtually garbage-free camp, the students also enjoyed outdoor games and wildlife spotting. One of the highlights of the trip was seeing a herd of caribou nearby, Rissesco said.

This September, Joamie School received \$4,000 through the EAP to broaden its resource material. "We certainly do appreciate all the help we got financially," Sliney said. They are enabling us to do the program and I think they're going to have great returns," because of the care children are developing for the earth.

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PROVIDING POSITIVE PROGRAMS FOR YOUTH

by John Copley

In an issue dedicated to youth and youth awareness it is only appropriate to point out that juvenile crime is the fastest growing entity in the country.

Many say it is because parents do not spend the necessary time or provide the necessary skills to their children. It may be true. And history may look back to record that the next 50 years will prove to be the most difficult period ever for Canadian society.

High prices and high unemployment, to name but two, have combined their energies to wreak havoc on the middle class—the huge majority of our society.

High prices and one-income households due to a lack of job creation,



have forced many to stay in and watch TV on Friday night and forego the movie or the hockey game.

It is difficult to cope when you only have enough for the bare necessities, but take heart—your children can participate in some great activity and the cost is minimal.

The Boys' and Girls' Clubs offer a large variety of meaningful and constructive programs for all youth aged six to 17 years says McCauley Club Director, Mike Thome.

"We try to focus on high needs areas," says Thome. "Most of the kids who participate in our programs are from low income, high density population areas."

The six clubs operate a two phase system. October until April is called the "club program" while May through September is set up for summer skills programs of all types.

During the winter, kids can drop in at the centres and participate in a variety of activities that include air hockey, video games, music and drama or read a book from the well-stocked extensive library.

"Well trained co-ed volunteers strive to create an atmosphere where kids can participate—can build self-esteem—can come to realize their own uniqueness," says Thome. He said the Club's programs encourage working together, team spirit and input from all members.

"Age groups differ, of course," says Thome, "and life skills programs for older kids are more intense and the discipline is more strict."

He said the 1400 or so kids that use his facility each year do so because of the "fun factor"—but also because we are encouraging them in a positive fashion to become a productive member of society."

Many children partake in the summer day camp program—complete with morning pick-up and afternoon return home. Other summer activities include wilderness canoe and camping trips that last from three to eight days in length.

An annual floor hockey tournament concludes with the winner taking home the McCauley Cup.

Sound like a lot of fun, especially when most programs cost only ten or fifteen dollars.

The Boys' and Girls' Clubs offer a great alternative—a choice of recreation for your children. You can get further information by calling 429-2807 in Edmonton.

HEARTACHES OF THE ELDERS

Continued from Page 6

of bed when the lights were out at night were dealt with by physical strapping, ridicule, detention, or solitary confinement in repeated turn.

Why the clergy resorted to such high-handed corporal or mental punishment instead of love is beyond my comprehension. The old saying, "You catch more flies with honey," still holds good today as most professional educators know. It is understood that all children must be punished at some time or another; but the punishment must be reasonable and within acceptable norms. It should never do damage to the minds of children, already confused by culture shock and separation from their parents or relatives for ten months of the year.

It is evident that the federal government has a legal obligation to pay compensation to the First Nations for the damage done to the Indian children's minds resulting from estrangement, culture shock, persecution, physical abuse, incarceration and subjugation to another culture. I say this because from personal experiences and research, I have witnessed the impact this cultural genocide had on the personality and minds of those who attended these residential schools. I think that most people do not fully realize how great this damage was, as we should have had claims for compensation by now. This damage is not so severe on those who dropped out after a couple of years. The children I met, when I was principal of a residential school twenty years ago, were there at the school for over eight years. Some of the boys and girls behaved very well in the classrooms as they were conditioned to accept authority. However, they were very immature, "childish" and thoughtless because they were so used to

receiving orders for their every action. The system killed their sense of responsibility and initiative. Thus when the teacher or child care worker was away, most of them were playful as kittens. Self-responsibility was rarely encouraged, so if you wanted them to tidy up the mess after arts and crafts you had to tell them to clean up every day. A few acted on their own, self-responsibly, but these were ones who had spent many years with their parents or relatives and came to the school later in life.

Dr. Richard King in his book *School at Mopass* wrote that when the children learned to trust him on one of his picnics with them, as a teacher, he asked them why they act so childishly, and do things without using their heads. He said they told him that they didn't act like babies at home. They acted their age and responsibly because their parents trained them to do things on their own initiative and gave them a sense of self-responsibility.

Child, listen: Beat your drum loudly, speak your tongue proudly and learn from your Elders well, for in your hands is the future of our people, from

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Salute to the North

MEMBERS OF NUNAVUT IMPLEMENTATION COMMISSION APPOINTED

John Amagoalik has recently been appointed chairperson of the Nunavut Implementation Commission (NIC). He is a constitutional and political advisor to Nunavut Tunngavik Inc. and has served as president of the Inuit Tapirisat of Canada and Chairman of the Nunavut Constitutional Forum. Mr. Amagoalik also writes a regular column in *Nunatsiag News*. His nomination

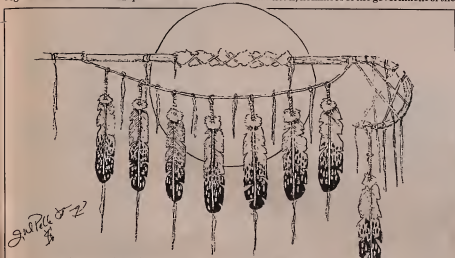
was recommended by the Nunavut Tunngavik Inc. and supported by the government Leader of the Northwest Territories.

Joining Mr. Amagoalik on the Commission will be: William Lyall, David Alagalak and Meeka Kilabuk, nominees of the Nunavut Tunngavik Inc.; Guy Alikut, Kenn Harper and Joe Ohokannoak, nominees of the government of the

Northwest Territories; and George Quiviq Quilaut, Peter Ernreck and Mary Simon, nominees of the government of Canada.

The NIC's mandate is to advise the government of Canada, the GNWT, and the Nunavut Tunngavik on the establishment of Nunavut as a new territory. Issues that the NIC will study, and provide recommendations on, will include the timetable for the Nunavut government to assume responsibility for the development of services, the organization of the first Nunavut government, the design and funding for training programs, devising a process for the first election, capital infrastructure needs and construction scheduling, and the process for the selection of the capital.

The Commission was established under Part III of the *Nunavut Act*, which received Royal assent in parliament in June 1993.



Entertainers shine in the North

Entertainers shine in the North, and there are none better than the competitors at the annual talent show in Bonnyville. For eight years the Northeastern Alberta Cultural Committee of the Zone II Regional Council of the Metis Association has put together a highly entertaining show.

This years show was highly successful featuring vocals, fiddling and jiggging competitions for all age groups.

Gerald White and Travis White, a father and son act from Kikino were awarded the Dolfus Crier Memorial Award as the top entertainers participating in the show.

Roy Collins and Audrey Cardinal won tops in the senior male and female vocal categories. Travis White and Danielle Cardinal took first place in the junior male and female vocal

competition. Phylis and Wilfred Collins won for the best senior vocal duet and Mindy Berard and Tina Desjarlais took the junior category. Walter Anderson won first place for his old-time fiddling with Louis Cardinal and Carol Gadwa winning the male and female senior Red River jigging competition. Lawrence Cardinal and Tina Desjarlais took the top awards in the junior categories.

Frances Dumais won the Golden Ager competition.

Gabe Cardinal, president of Metis Local #99 was highly enthusiastic about the success of this year's talent show.

"We especially want to thank the many volunteers and sponsors who made the possible," he said. A list of sponsors is provided in the advertisement on Page 6.

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Traditional Harvesters unite in support of trapping

The Aboriginal peoples of Canada, representing all First Nations, (Indian, Inuit and Metis) recently gathered in support of the traditional fur trapping economy. The special National Meeting for Traditional Harvesters was held this month in Prince Albert, Saskatchewan. The theme of this gathering was Traditional Harvester's Response to the European Community (EC).

As of January 1, 1995, EC Regulation No. 3254/91 will ban the import of fur from countries

using harvesting methods that do not meet international humane standards. As it was in the early eighties, animal rights groups and lobbying forces such as the anti-sealing campaign have crated a wave of consumer misconception of traditional harvesting practices, resulting in the adoption of EC regulation 3254/91. Traditional Harvesters have always treated the animals with the greatest degree of respect and will continue to do so.

Trapping, and living off the land, is a sacred trust to many Aboriginal peoples. Bill Erasmus, National Chief of the Dene Nation, puts it simply, "Trapping is more than a career for our peoples, it is our connection to the land, and defines who we are. The suggestion of EC control over our traditional way of life demands our attention and a co-ordinated response. Again, we will speak out against the forces that weaken the viability of Aboriginal traditional economies."

"The practise of trapping by First Nations has been a viable and ecologically sound livelihood for our peoples for thousands of years," adds Gord Peters, Regional Chief, Ontario. "Trapping is more than an economic supplement for families, it is a way of life on the land."

Traditional Harvesters are defining the approach they want to take with the European market. The conference drew over 120 trappers from all over Canada, as well as Government of Canada representatives, and dignitaries from Europe.



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A NORTHERN EXPOSURE ...a look at Inuvik

by Ennis Morris

Six hundred air miles north of Yellowknife (1050 from Edmonton) lies the town of Inuvik.

Long gone are the days when Alexander Mackenzie (1789/90) paddled by the site on his way to the Arctic Ocean. But it has been only 38 short years since the community erected its first buildings in the spring of 1956.

Those first buildings were erected to service the construction vehicles that had come to tame a wild land. An airport, stores, missions and a school were among the first permanent sites built in the early years. The RCMP set up a detachment in 1957 and the post office followed a year later.

The tri-racial (Dene, Inuvialuit, white) population of the area is immortalized in a plaque unveiled in 1961 by former Prime Minister, Hon. John Diefenbaker.

Most of the town's economy has been generated through oil and gas exploration. The site was once renowned for the fine quality muskrat furs that were trapped in the Mackenzie Delta region.

Inuvik, with its population hovering around

the 6000 mark, is the largest Canadian city north of the Arctic Circle.

Tourism provides an additional revenue source for the area and various package tours to fishing and hunting lodges are readily available.

Arts, crafts, parkas and other cold weather garments also form an industry viable to the region.

The only full-time member of the town's fire department is the Fire Chief — the rest is made up of a volunteer brigade.

Nearly a dozen hotels and inns are located in Inuvik and most are equipped to handle large banquets.

Hiking trails, ski paths, arena, golf course and beach areas provide an abundance of choices for the active visitor.

Annual ski championships and an international curling bonspiel have also helped to popularize the name of Inuvik.

When visiting, choose the season you prefer. In summer, expect less than five inches of rain — but in winter the average annual snowfall is about 70 inches. Dress up warm!!

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Economic Development

Native Americans join Internet

by Derek McColl



As the roadways of the twentieth century linked communities across America, so will the information highways of tomorrow open the way for shared knowledge.

Kenneth Hunt, Echota Cherokee and president of Arrowhead Industries, a Denver-based computer firm, has developed a communications service called the Inter-Tribal Network, which has joined the international computer system, Internet. The Inter-Tribal Network, which Hunt funded out of pocket to the tune of over \$30,000.00, is a communications resource available to America's 800 or so Indian bands. The potential benefits of a growing network of shared informa-

tion has Hunt seeing visions of a communications nirvana among Native American bands. With an annual fee of only \$35.00 and \$8.00 per hour the system promises to deliver a wide range of information, from economic development data to small business grant listings, and a directory of Native-American owned companies.

Linda Riley, director of the Center for Economic Development Research and Assistance at New Mexico State University at Las Cruces, has provided the Inter-Tribal Network with an 800-page federal directory, which details hundreds of grants available to Native-Americans. Part of Riley's mandate is to promote sustainable economies among Native bands.

"Reservations need economic development in a desperate way," said Ben Sherman, chairman of the Western Indian Chamber of Commerce. "Tribes need to support their entrepreneurs. Information on grants and business plans should be available. This sounds like a way to do that."

Kenneth Hunt received a letter of endorsement for the Inter-Tribal Network from US Senator Ben Nighthorse Campbell wherein the senator stated "... with sufficient training and technology, the Inter-Tribal Network could be a very empowering tool, bringing American Indian people together in their efforts to preserve Native heritage and prosper as we move into the twentieth century." As well as Congress expressing interest, the Archeological Department of the US Parks Department is contributing a repatriation program of lost artifacts, and is set to go online for that purpose.

Hunt is in the process of soliciting federal grants to help cover costs of maintaining the system, claiming that the US government could save millions of dollars once the cost efficient system is up to speed.

"Native Americans must take their place on the electronic highway," said Hunt. "Use of the Internet will play a critical role in connecting together all Native Americans."

The only question that remains is whether or not the system will be used enough to succeed. As Linda Riley pointed out "Most tribes

do have the computers... but the success of this network will depend on how much training is done." Kenneth Hunt seems to feel it is possible. He sees the need for Native Americans to embrace modern technology.

Quotes taken from *Computer Sun Times* and the *Denver Business Journal*.

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Northern company is tops in ski-doo's

by John Copley

If good news spreads like wild fire then the ice is surely melting quickly in Slave Lake. And if your idea of outdoor fun includes the excitement of winter power, look no further than the sign just north of this Alberta community.

That's where you'll find a brave new company — Alpine Power Sports — co-owned by Darcy and Mark Short, formerly of Alpine Pumpjack Service.

A three-month-long overhaul of their former company has seen the emergence of an exciting new dealership for SKI DOO.

And the Short brothers are excited! "Ski-doo has completely re-designed their product," exclaimed Darcy as he expounded the virtues of the new F2000 line.

With names like Formula Z, Formula MXZ and the brand new MACH Z, Darcy describes the newest product line as "the lightest of all the muscle machines."

For instance, the new MACH Z boasts an 800 cc triple cylinder liquid cooled engine with at only 240 kg. And if you want it even lighter,



manufacturer.

Prices and options are very different from model to model, says Short. A buyer will pay \$3,100 for a single cylinder ELAN and up to \$10,991 for the three cylinder MACH Z.

A full line of snowmobiling accessories and equipment are also available at Alpine Power Sports.

Short says though there was a decline in snowmobile sales over the past few years, things are now picking up quickly.

The continuing dedication of the manufacturers, says Short, has produced a better product line than ever before.

Alpine Power Sports is located just North of the Lesser Slave River bridge on Highway 88.

"Come in and see us," say the Short brothers — "you'll be glad you did."

NADC Public Meeting

Sexsmith

7:00 PM, Thursday, February 17, 1994
Civic Centre

This Northern Alberta Development Council sponsored public meeting is an opportunity for you or your organization to present a brief to Council on matters related to the development of the people and resources of northern Alberta.

The ten member Council consists of eight public members and two MLAs. The Chairman of the Northern Alberta Development Council is Wayne Jacques, MLA for Grande Prairie - Wapiti.

Groups or individuals interested in making submissions at this meeting may contact Council member Gern Tejart at Fairview 835-2897 or 835-2115 or the Northern Development Branch in Peace River at 624-6274.

To be connected toll-free, call your local RITE operator and ask for 624-6274. (Consult your local directory under Government of Alberta for listings.)



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Sure-West Consulting serves Native community

by Derek McColl

When Gary J. Gibson opened the doors of Sure-West Consulting Services almost ten years ago he had a simple idea to sell to Native bands across the province of Alberta—the construction of wood foundations. The idea was formed upon the premise that members of remote communities could supply their own labour, and construct their own homes without the need for often difficult-to-get services such as concrete trucks and pumps. With relative ease the wood foundation could turn a difficult task into a simple method of construction.

Over the past ten years the company has branched out and now services bands across the country. They have also expanded their range of services. A few years ago, after receiving several requests from band members, Sure-West published a book on how to construct wood foundations, and made it available to all bands in Canada for the cost of production of the book and postage (under \$6.00). Again, at the urging of their customers, Sure-West began offering training courses on wood foundation construction, and now find themselves travelling across western Canada conducting seminars.

The mandate of Sure-West is to make possible quality housing at an affordable price. With their how-to manuals and their seminars Native bands across the country can involve their communities in projects that benefit everyone, provide skills that can be applied later, and take pride in having built their own homes. Further to this end Sure-West has compiled a catalogue of floor plans, complete with electrical, plumbing and heating plans, which is to be mailed to housing co-ordinators for all bands across Canada.

"The purpose of this catalogue is to provide all bands with very well thought-out blueprints so that they can go out and build their own homes without problems. That's the bottom line," said Gary J. Gibson. For a cost below market value bands can purchase blueprints, as well as materials lists and foundation plans that meet all building codes, no matter where they are in Canada.

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New record company launched

by Paula E. Kirman

First Nations Music Inc. was formed in late 1993 to market and promote recordings by First Nations artists of Canada. This venture has accomplished a lot thus far, forming a record label called Wawatay Recordings, signing its first artists, and completing a distribution agreement with EMI Music Canada.

Partners in First Nations Music are Wawatay Communications, a multi-media organization based in Sioux Lookout, Ontario, along with V & C Consultants, headed by Vic Wilson. Wilson is the former co-manager of Rush, the legendary Canadian rock band, and co-founder of Anthem Records. "Working with EMI Music Canada (a major, multi-national record company) is the first step to bringing this music to a wider audience," he says in a press release issued by First Nations Music.

"The mandate of First Nations Music is to develop new artists whose work covers a wide spectrum of Native culture," says Lawrence Martin, also a major player in the formation of First Nations Music.

A very visible member of Canada's First Nations communities, Martin comes from a background which includes his having worked at a variety of jobs—in mines, construction projects, and the railway. He is currently the executive director of the Wawatay Native Communications Society, providing access to radio, television, and newspaper communications to over thirty reserves throughout northern Canada. Also holding the position of mayor of Sioux Lookout, he is the first Native to be elected to this office in Ontario's history.

"We will undertake recordings of pop, rock and country-based material by Aboriginal Canadian artists—as well as traditional music, chants and spoken word projects. Records, tapes, and videos will be produced in Native languages, as well as English and French," he continues.

"Music is the most powerful way of spreading messages; this is a way to continue the process of re-building our confidence and our self-image as a proud nation. We want to communicate with everyone, both in Canada and around the world—our music is accessible, and our artists are talented."

When Martin was in Nashville to record some demo tapes he met producer John Stewart, who,



intrigued by Native legends and stories, advised him to write and record material specifically relating to his experiences as a Native person. Stewart then introduced Martin to Vic Wilson, who had given up his demanding positions with Rush and Anthem Records. This union culminated in the forming of the record company, and the release in late October of Martin's debut CD *Wapistan* is Lawrence Martin.

A competent songwriter and vocalist, Martin's music is embroidered with brutal honesty and emotion at the centuries of exploitation and abuse his people have faced. Recorded in Nashville, the album uses Martin's Cree name as part of its title, and combines the popular genres of country and rock with Cree chanting and subject matter pertaining to Natives. All of the album's twelve songs were either written or co-written by Martin, and deal with issues such as the erosion of Native culture by a dominant white society, and the effort to transmit these dwindling traditions to future generations.

In "Elders" he sings that "The elders say there will come a day/When the young will be strong like the eagle." Loss of culture and identity is discussed in "Like a Real Bad Dream": "I lost my religion to Christianity/I lost my language and my dignity." Other songs, such as "Wawatay" (Cree for "Northern Lights") and "Red Road of

Life" deal with Native traditions, beliefs, and folklore.

Songs which have lyrics in Cree also contain English translations, adding to the accessibility of this release to the non-Native listener.

Vic Wilson summarizes his expected public response to the record company and its music. "I am convinced that there is going to be very positive international interest in what we're doing. Our first album... is going to surprise people who are going to wonder how talent like this has gone unheard for so long."

A second album is set for release in early 1994.

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Healing Ourselves

Native gamblers cautioned and offered help

by Brian Savage

Within the next two years the Alberta government will triple the number of video gambling terminals to almost 9000.

Alberta Native News talked recently to Bill, a gambling addictions counsellor working at the Nechi Institute. This is Bill's story:

Originally I'm from out of the province, from B.C. I came from a community that's sober now and done good things in addressing alcoholism. For my part I'm also a recovering alcoholic with 18 years in recovery, clean of drugs and alcohol. As I went along in my sobriety, for 16 years, I was still not content or serene in whatever was happening with me.

In July of the year before last I discovered why. I was regularly going to Northlands and betting on horses, going to Bingo halls when the horses left and doing 649s and scratch tickets. Toward the end of my gambling I frequented a casino in Calgary and that's when the bottom hit.

Going way back in my recovery from alcohol, I was living in Los Angeles. I lived there for five years. I used to work at the big racetracks in LA, Hollywood Park and Santa Anita and became quite efficient as a groom and assistant trainer. At the same time I learned from the best how to handicap horses and that's where my gambling addiction took root, learning how to be successful at handicapping.

However, at that time I was still drinking and I put aside my handicapping and never used it for 20 years.

That gambling that I did was still in my blood so when I returned to Canada in 1973 I picked up quite quickly. Now and again I would go down to Vancouver on the weekends to make small bets. I became a pinch gambler, like a pinch hitter, just do it once in a while and go all out but I'd always go back. Vancouver was a long way from the interior, so I started doing local bingos and I knew by the early 80s that something was wrong.

When I came to Edmonton my youngest son hated my gambling. He was nine and he would cry and even said "I hope your horses die."

I took him to the races and he cried all the way there and refused to get out of the van. He just stayed in the van at Northlands.

I tried to get him to come and eat something at the race track but he just said, "no, I'll just wait for you here in the van" and he stayed there and went asleep. And I couldn't gamble. I went to four or five races and I just couldn't do it any more and I came back out. I couldn't even think and I left Northlands parking lot. My son had planted a seed very deep in me and that was the last time I gambled.

Three years earlier I had won big there,



\$13,000, and that really ignited my compulsion to gamble. What happens to a gambler is if you win \$10 you try to find a way to make \$20 and from \$20 you try to win \$400 and then try to make \$1600.

It's a compulsion in your mind, a disease, a real terrible disease. I staggered along until in 1983 in Kamloops, B.C., I sat across a table from a woman and for the first time played bingo. I said to her, "you know, this is my first time; I just came in here to see how it feels to play bingo" and I'll always remember that glare from her eyes as she looked at me.

She said "kid, get out of here, you're going to get hooked," as she took a puff from her cigarette. I said no, "I was only going to play one game and she said, "get out of here, you're gonna get hooked, you're way over your head."

I'll always remember that warning. I really thank that woman, though I don't know her name. When the chips were down for me when I came back from that casino in Calgary, I remembered her and what she had said. She too had planted the seed in me and the seed was fertilized by my son to give up my gambling. My wife had given me an ultimatum to do something about my gambling or else, and that pierced me. She meant it, so I phoned around the self-help groups like AA and was given a number for Gamblers Anonymous.

I've been in it for a year and haven't gambled and it feels so great. Now my kids get the money I gambled away. They go skiing, go to Tai Kwon Do, go swimming; I do family outings, family things with them, quality time. For any gambler out there I would like them to know there is hope and if they need any information, just call the Nechi Institute and ask for Bill. The main thing is, that they're not alone, there are thousands out there hurting.

Continued on Page 20



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Native Education

Book examines solutions to violence among Youth

Maintaining Safe Schools

Canadian Association for Safe Schools

Edited by Betsy McKelvey

Reviewed by Derek McColl

In the spring of 1994 the Canadian Association for Safe Schools will publish a book addressing the issue of youth violence in Canadian schools. *Maintaining Safe Schools* combines the practical and the theoretical in an attempt to find solutions to the growing trend of violence among Canadian youth.

Betsy McKelvey, educator, freelance writer, and editor has been commissioned by the Canadian Association for Safe Schools to oversee the project. McKelvey sees the project as timely because although "...the incidence of violence might not be growing, it is the quality of violence

school physically safe... There are also the human factors of how kids feel about themselves, and therefore about others. The idea is to create a positive environment by bringing these things together in a balance."

McKelvey has observed that traditionally when institutions try to deal with violence and similar phenomena they try either to change laws and enforce a stricter regime of discipline, or they go in the other direction, and try to gain an understanding of why violence is occurring—a more psychologically-based approach. *Maintaining Safe Schools* proposes to eliminate this kind of separation and incorporate both approaches to bring about viable and lasting solutions.

Heather Jacobs, a counsellor at the all-Native Ben Caff Robe School in Edmonton realizes that

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that is the problem." Among societal factors that contribute to this trend, McKelvey states that "drug use appears to be down but alcohol consumption is up, and there has long been an association between inhibitions letting loose and drinking. Kids get violent."

The book covers issues of self-esteem, youth violence, children and the law, and the creation of positive environments, both institutional and social.

"This book is aimed at professionals—teachers, social workers and police—who deal with youth violence, and includes exercises and workshop ideas. But it is primarily a discussion of what these issues are all about, and how they relate to safety in schools," says McKelvey. "The last chapter tries to say that there are, institutionally, structural things that make a difference, like how you discipline, how you make a

"violence is an issue in the Native community, and all of our students come from those small communities, so it is definitely an issue for us." She continued: "We talk a lot about conflict management, and we do a whole section on violence in our curriculum."

Jacobs feels that the recognition of the issue itself is a positive step because it opens a forum for discussion which is beneficial to both students and teachers. But she agrees that a book such as *Maintaining Safe Schools* would be a useful resource, considering that so little material is available on the subject. "I definitely think there's a need for it," says Jacob, adding that with the changes faced by Native society in the next ten years there could be an increase in violence. This will result in an increased demand for well researched and thoughtful materials.

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Kinehiyawan che?

Cree Language Lesson

by Trudy Merasty

These sentences are commonly used in every day language by Cree speakers. For example: • "Tansi" which means "Hello". When you respond you say "Moya nanto, kiya maka?" which means "I am fine, how about you?"

• When introducing yourself you say "Peter niya nisehkason" which means "my name is Peter". • When you ask their name you say "Tansi keshkason?" which means "What is your name?" • To tell them where you come from you say "Niya oci Edmonton", which means "I am from Edmonton."

• If you ask them if they speak Cree you say "Kinehiyawan chi?" which means "Do you speak Cree?"

• "Ehe nehiyawan" ("I do speak Cree").

• "Namoya" ("I don't.")

Gamblers cautioned Continued from Page 18

I'm very concerned about my people and their possible addiction to the new video gambling machines. I hear 'economic development' pursuing the casinos but I think with casinos we're going to have a forest fire instead of a brush fire. Just like alcoholics leave children at home, kids of gamblers are left alone, they are hurt, not given the proper care and are abandoned. They feel rejected and rebellious, and will be harder people when they grow up. It's the ultimate outcome, especially if you have a dual addiction, alcohol and gambling.

As a compulsive gambler, before I make a bet, I ask myself, what is the price tag on the bet. What is it going to cost? If I ever make a bet again it's going to cost my dignity, everything I stand for, my marriage, my children, my community. I'll be back in the gutter, useless. So what happens to my economic development? I AM economic development, I AM self-government, but if I'm wounded with alcoholism, compulsive gambling, sex addiction for all that matters, I will never accomplish any of that.

I want to be authentic, and accept my weaknesses and strengths and deal with my gambling. I share my story with other gamblers. The only thing that can help a compulsive gambler is to hear another gambler's story. Once he hears he's not alone, there's hope.

(So far "very few" have come to the Nechi Institute for their gambling addiction.)

For me, I knew I was addicted, but a person needs to know what

addiction means first. To be addicted is a compulsion of the body and an obsession of the mind.

If I ever take that first drink, I can't guarantee what my actions will be, and that's the definition of alcohol addiction. There are two types of addictions, chemical and process. Chemical is anything you swallow or inject in your veins; process is an action like gambling, or shopping, or sex: anything you do as an activity. The hardest thing in addiction is to be dual-addicted. It's like a two-barrelled shotgun, both have to be addressed.

The push by the government to install video gambling machines is very insensitive, it's cruel and it's a sickness in itself. I know my people are going to be hurt quite badly. Addicts will do anything, steal, borrow, I used to take my Visa to the limit.

The biggest scare for a compulsive gambler is to run out of credit and out of action. The only time I felt safe and secure was when I had credit and enough money to gamble. But when credit runs out you panic. You don't know where to go for money.

I used to manipulate my wife for money, lied to her and did things that today I am not proud of. Now my wife and my children support me in my recovery.

Once I was playing golf with my 16-year-old son and on our way home he said, "you know Dad, it's cool to see you around the house on the weekends." I felt really good when he said that.

It's worthwhile even if we can help one person, and that one person helps another. If they come to the meetings and then relapse, they'll never be judged. The door works both ways. There's encouragement, understanding and love. It has kept me coming back to these people at Gamblers Anonymous.

It's neat to get up every morning and say, today I will not gamble, today I will not drink, and I thank the Creator for another beautiful day for carrying on my work. If I was put on earth only to help one person, I'm going to do just that.

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Protecting Mother Earth



Recessions Pushed Environment to Backseat During 1993

by Dale Stelter



As governments around the world faced continuing recessions during 1993, the pledges that were made at the 1992 Earth Summit in Rio de Janeiro often seemed forgotten.

Meanwhile, the world's environmental problems continued as, for example, the ozone layer grew thinner, species continued to become extinct by the thousands, and additional millions of hectares of tropical forests were destroyed.

Southam News reports that hundreds of thousands of the world's children died last year, due to bad water and environment-related diseases. According to the United Nations, environmental degradation, poverty, and population growth threaten the progress that has been made in improving the health of children around the world. The UN also says that the world's population will double in 60 years, and by that time most people will live in poverty.

Johannah Bernstein, a Canadian lawyer who works for Earth Action, an international organization, was quoted as saying that "Despite all the eco-babble and political grandstanding in Rio, the real test of political will has yet to be realized."

Last year, many governments in developed nations refused to give out the money that was promised to developing nations so that crucial environmental reforms could be implemented.

Environmentalists in Canada saw one ray of hope last year, though, as the October federal election campaign saw the Liberals—who subsequently won a large majority—put forth a significant number of environmental promises.

Southam News reports that the promises made by the Liberals in their campaign "red book" include:

- conducting a comprehensive study of federal taxes, grants, and subsidies to identify barriers to sound environmental practices.

Currently, the federal government spends billions of dollars on energy and farm subsidies that are environmentally destructive. Environment Minister Sheila Copps, who also holds the influential position of deputy prime minister, has said that the review will start immediately.

- appointing an environmental auditor general, who would monitor and investigate federal programs. For years, environmental groups and analysts had been asking for such an appointment.

- developing a plan to reduce emissions of greenhouse gases. This includes cutting emissions of carbon dioxide—the major greenhouse gas—by 20 percent in a period of just over 10 years. The previously-governing Conservatives had had a more moderate goal, but had never developed a plan.

- strengthening the rules that determine which major projects—such as bridges and roads—must undergo an environmental impact study before being built.



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Anyone interested may review these proposed Terms of Reference and submit written comments by February 11, 1994 to:

Director, Environmental Assessment Division
ALBERTA ENVIRONMENTAL PROTECTION
6th Floor, Oxbidge Place
9820 - 106 Street
Edmonton, Alberta T5K 2J6

In addition to availability at the above noted location, copies of the proposed Terms of Reference are also available at the following locations:

- Grande Alberta Paper Ltd.
Suite 108, 10118 - 101st Avenue
Grande Prairie, Alberta T8V 0 2
- Grande Alberta Paper Ltd.
Suite 205, 10835 - 120 Street
Edmonton, Alberta T5H 3P9

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ENVIRONMENTAL DIGEST

England Set to Open Plutonium Plant

A plant that will produce plutonium is set to begin operation near the Lake District in northwest England. The plant has been opposed by Ireland, the Netherlands, the five Nordic countries, and environmental groups such as Friends of the Earth and Greenpeace. The critics are concerned that the plant will increase levels of radioactive pollution in the North Sea, the Irish Sea, and the atmosphere.

The *Chicago Tribune* reports that the plant will take in spent nuclear fuel from nuclear power stations in various countries, then reprocess it to recover unburned uranium and to extract plutonium. Power companies in Japan and Germany will be the largest customers.

However, there is an oversupply of uranium in the world, and a type of reactor that uses plutonium to produce nuclear power has been abandoned in all countries except Japan. Furthermore, plutonium has few other uses except in the production of nuclear weapons, and the post-Cold War era has seen agreements on reduction of nuclear weapons arsenals.

As a result, critics of England's plutonium plant have expressed doubt that the countries sending their spent fuels to the plant will be willing to take the reprocessed material back. For example, the *Chicago Tribune* reports that an executive with a Japanese power company has already said that his company's stockpile will have to stay at the plutonium plant "for some time" until there is a peaceful use for it.

Gold Mine Near Yellowstone Park Opposed

Stiff opposition has been mounted against a proposed gold mine that would be located about 3.2 kilometres northeast of the United States' Yellowstone National Park. Opposition is coming from environmental groups, as well as the Greater Yellowstone Coalition, which is made up of 4,000 people and 90 groups from the states of Idaho, Montana, and Wyoming.

Toronto-based Hemlo Gold Mines wants to build the mine. The Canadian Press reports that the Sierra Club Legal Defence Fund has filed a legal action against Noranda Inc., which owns 45.6 percent of Hemlo, for polluting water in the area.

Those opposed to the mine see it as a threat to surrounding wilderness areas, and as a large encroachment upon Yellowstone National Park. They say the mine poses dangers to a grizzly bear habitat located just outside the boundaries of the park.

Peter Aengst, spokesperson for the Greater Yellowstone Coalition, told the CP that "We consider this the single largest threat to the Yellowstone Park ecosystem."

Hemlo claims that it will spend millions of dollars to contain pollution, hide the project, and revive a stream that is dead. The company says the project will improve an area that was badly damaged due to past mining practices.

France Joins Ban on Nuclear Waste Dumping

France has reversed its objections to a recent treaty that bans the dumping of nuclear waste into the world's oceans, and will now also sign the treaty. At a convention in November, 37 countries—including Canada—had voted to permanently ban the nuclear dumping, but Russia, Britain and China continue to abstain.

The November ban replaces a temporary moratorium on the dumping. France had wanted to maintain the option of revising the ban after 15 years, if more secure methods of dumping were developed. However, the members of the convention agreed instead that the ban would be reviewed in 25 years.

The *Edmonton Journal* reports that France has 56 nuclear power plants that generate 75 percent of its electricity. France is looking for new sites at which to store its nuclear waste, and maintains that it has not dumped nuclear waste at sea for several years.

Many Coastal Waters Face Severe Environmental Problems

According to leading coastal scientists who attended a recent convention in the United States, many of the coastal waters in the world are already facing severe environmental problems, or will do so soon. However, the 26 scientists said, governments have not implemented the stringent requirements to turn the trend around.

The *Edmonton Journal* reports that the scientists endorsed several actions, including imposing stronger fishing restrictions, but stopped short of endorsing some of the more dramatic proposals, such as banning phosphates in detergents.



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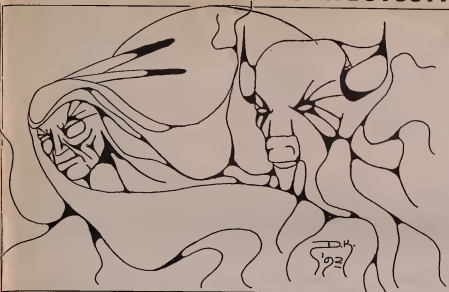
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WOOLWORTH JOINS DAISHOWA BOYCOTT



Succumbing to intense public pressure, the over 1600 stores of Woolworth Canada Inc. have swelled the ranks of the international boycott of Daishowa-Marubeni paper products in support of the Lubicon Cree Nation of northern Alberta to over 4300 stores. With the Woolworth decision, Toronto area paper bag distributor, Omniplast Inc., has been hurt by the loss of its biggest contract. Marc Robitaille of Omniplast Inc., verified to the Friends of the Lubicon (Toronto) that the contract for the Daishowa paper bags which they were supplying to Woolworth has lapsed and that Woolworth is seeking an alternate bag source.

The Omniplast statement confirms the contents of a letter obtained earlier in the week by Friends of the Lubicon (Toronto). Paul George, a founder of the Western Canada Wilderness Committee, received word from Dwight Scudder, a Woolworth VP, that "stores in the Woolworth family will be switching over (to another supplier) when current supplies run out."

The Woolworth decision comes after over a half year of public action organized by the Lubicon solidarity network of which Friends of the Lubicon (Toronto) is a part. Actions have included store front pickets, protest phone-in's, fax attacks, a mail campaign and boycott informa-

tion dissemination. Lubicon supporters count the Woolworth decision as their biggest victory to date in their battle to help prevent the resumption of clearcut logging on unceded Lubicon land by Daishowa. Nationwide, 43 companies, including KFC, A&W, the LCBO, Pizza Pizza, Country Style Donuts ..., have been persuaded to stop purchasing their paper bags from Daishowa.

Since the boycott began in November of '91, Daishowa has reacted to the global public pressure by steering clear of Lubicon land. However, Daishowa still holds the leases to almost the entire unceded 10,000 sq. km. Lubicon territory and they have publicly stated that they won't stay out indefinitely. Recently, there has been ominous talk by Daishowa of putting in a logging road in the area of Lubicon Chief Ominayak's trapline. As such, the boycott of Daishowa-Marubeni Inc. will remain in effect until Daishowa makes a clear, unequivocal and public commitment not to log or buy wood cut from unceded Lubicon land until a land rights settlement and a timber harvesting agreement are negotiated.

On the horizon, the Roots and Club Monaco clothing chains have expressed their sympathy intentions to join the boycott and written confirmations could be forthcoming.

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
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